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The titles of the main headings of the discussions are: The New-born Baby: Structure and Movements; The New-born Baby: Sensations and Consciousness; The Earliest Developments; Beginnings of Emotion and Progress in Sense Powers; Progress Toward Grasping; She Learns to Grasp, and Discovers the World of Things; The Era of Handling Things; The Dawn of Intelligence; Beginnings of Locomotion; Creeping and Standing; Rudiments of Speech; Climbing and Progress Toward Walking; Walking Alone; Developing Intelligence.

THE UPANISHADS WITH SANKARA'S COMMENTARY. Translated into English by several Indian scholars. 1898, 1899. Madras: V. C. Seshacharri. 4 vols. so far published. Price, one volume, paper, 1.00-1.80 Rs.

Since Schopenhauer made the confession that the Upanishad philosophy was the solace of his life as well as of his death, this system has found an increasing number of supporters among the best Western minds; and as a result the significance of Indian thought in general is making itself more and more felt. Historians of philosophy are no longer satisfied with recording ancient Greek speculations or simply Mediæval Scholastic discussions; they are now endeavoring to find connecting links between the Occidental and the Oriental fountain-heads of thought, as in the case of Professor Garbe who is working to establish an historical relation between the Samkhya and the Pythagorean systems. Even apart from this historical interest, Indian philosophy offers us a very fruitful subject of investigation, as not a few thinkers are now busying themselves with a view to having it unified with Occidental thought, which is to a great extent saturated with the "Jewish superstitions." For these reasons we should welcome any publication that will help us to understand thoroughly the grand principle of Advaitism.

Advaitism is by no means an exclusive tenet of the Vedânta; Mahâyâna Buddhism has also a rightful claim to it. But Sankara's wise allusion to the Upanishads whenever it is found convenient to utilise this ancient traditional philosophy, has been one of the principal means of bringing the Vedantic literature before the eyes of Western scholars. Whatever the case may be, the study of this "boldest and truest synthesis in the whole history of philosophy" (Max Müller) cannot be dispensed with.

With this view, V. C. Seshacharri, Madras, has undertaken lately the serial publication of an English translation by native Indian scholars of several of the principal Upanishads with Sankara's commentary, which is thought by Deussen to be "equal in rank to Plato and Kant." The Upanishads so far published are those which are already in our possession through the efforts of Max Müller, Deussen, and other scholars, viz.: *Isa*, *Kena*, *Mundaka*, *Chandogya*, *Katha*, and *Prasna*. But the present translation comprises not only the texts themselves with the Sanskrit original, but also a detailed commentary by Sankara, the founder of the Vedânta philosophy. The series will undoubtedly afford a great opportunity to the English reader who is desirous of knowing something about the magnificent Indian intel-

lectual movement, and who wishes to avoid the trouble of perusing the original. As for the translation itself we have only to quote the words of the publisher: "The spirit of the text and of the interpretation has throughout been faithfully adhered to and perhaps, in some instances, even to the detriment of elegance in diction."

T. S.

LE FORME DI GOVERNO E LA LORO EVOLUZIONE POPOLARE. Two volumes. By *Giacomo Pagano*. Palermo: Tipografia Editrice "Lo Statuto." 1900. Pages, first vol., xxi, 343; second, 478. Price, L. 15.

The author of these two volumes consciously emphasises the idea of the natural solidarity of the universe, consequently he finds it necessary to give an exposition of cosmic and social evolution in order to present the development of the forms of government. His work is especially valuable, therefore, to those readers who are not already familiar with cosmogony, anthropogeny, and sociogeny.

The first volume is devoted entirely to a consideration of the sidereal, geological, biological, and social environment, and is a magazine of facts concerning the influence and intimate relations of these factors. It bears about the same relation to the second volume as the first division of Professor Ward's *Dynamic Sociology* bears to the second. That is to say, Professor Pagano, like Professor Ward, devotes his first volume to the exposition of a cosmic philosophy which serves as a background and a setting for the theories of the second volume. Some readers find this an advantage, but to others it will seem that greater condensation might have been practised with advantage.

Professor Pagano's second volume is a treatment of his subject proper, and contains incidentally a theory of social development. Unlike Professor Ward, he holds that man was originally social in his nature, and finds in this fact of original and continuous human interdependence an illustration of the general solidarity of the universe. We find accordingly that he discards the idea of an original state of nature, and speaks of society as representing a continuous state of nature. The laws of the physical world run through the social world. Political aggregates, for instance, are governed by the same laws as anterior aggregates. The elementary human needs of alimentation and reproduction produce a sociological determinism which guides the author through the maze of historic and modern social phenomena.

Not until we come to the tenth chapter of the second volume do we find a discussion of the forms of government. The theory of their development does not vary widely from that of Herbert Spencer. Social cohesion was most frequently determined by the necessity of making war, and war gave rise to the monarchical form of government. The typical forms are those of Aristotle, namely, monarchic, aristocratic, and democratic, the various modifications of which are shown and accounted for.

Each chapter of this scholarly work is followed by notes, usually in the form